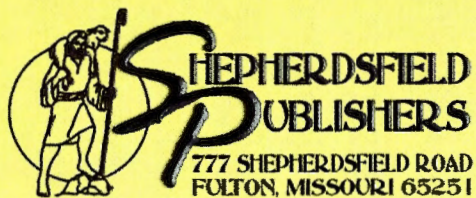


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JON R. WELKER

# UNDERSTANDING PARABLES

a preliminary study to  
*THE PROPHETIC LOGOS*





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BY *JON R. WELKER*

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## **PREFACE**

*Man has many things yet to learn. Yet we can ignore them – for a while. Mikkel Dahl quoted an old Norwegian expression that, “In times of ignorance God looks through the cracks of His hands.” That’s very little, but He can look through them. Yet when He sees that you start getting a little peek of the truth, then He expects you to understand more and He expects you to respond.*

***"AND HE SPAKE MANY THINGS UNTO THEM  
IN PARABLES...."***

***MATTHEW 13:3***

## UNDERSTANDING PARABLES

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Parables are the language of God, truth in veiled form, or the returning to truth. The primitive testimony of the church held to the truth, the call to holiness, and the need to live it. But people get away from that and end up in confusion. It is then that the parables of God come to play an important role. Parables are God's veiled language in order to be able to return you to the truth. We can consider different ways God seeks to reveal this truth to mankind – we see God's Bible calendar, or the calendar of truth, and His "blueprint" – the Mosaic Tabernacle. He has established a blueprint in the heavens (the "Gospel in the stars"). He also has established a witness in stone (the Great Pyramid of Gizeh), and, of course, He has given us His written Word (the Bible).

These are some of the various methods God uses to communicate to mankind and especially His Chosen People. However, because of mankind's estrangement from God, our ability to correctly perceive and comprehend His truths has been distorted. Therefore, God employs other methods in presenting His truths to those who are desiring and willing to receive. Thus, parables became a significant way in which God chose to teach important truths.

There was a turning point in Jesus' ministry when He began employing parables.

*"And He began to speak unto them by parables...."*

*Mark 12:1*

*“And when much people were gathered together, and were come to Him out of every city, He spake by a parable.”*

*Luke 8:4*

*“All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them: that it might be fulfilled which was spoken by the prophet, saying, ‘I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.’”*

*Matthew 13:34-35*

*“And He began again to teach by the seaside: and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And He taught them many things by parables....”*

*Mark 4:1-2*

*“And with many such parables spake He the word unto them, as they were able to hear it. But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples.”*

*Mark 4:33-34*

*“And the disciples came, and said unto Him, ‘Why speakest thou unto them in parables?’ He answered and said unto them, ‘Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.*

*Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the*



*prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”*

*Matthew 13:10-15*

*“And when He was alone, they that were about Him with the twelve asked of Him the parable. And He said unto them, ‘Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.”*

*Mark 4:10-12*

*“And the chiefpriests and the scribes the same hour sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable against them.”*

*Luke 20:19*

The failure of people to understand parables in their heart was because of a heart condition. It results in eyes becoming more blind, and ears becoming more deaf. A parable is a similitude or “a dark speech” (*Num. 12:8*). Those without, the Lord said, cannot understand. “...*Unto you it is given to know the mysteries of the kingdom of God*” (*Lk. 8:10*). He also stated elsewhere that we must be industrious, because with the attention we give to a matter will be how much (understanding) we’re going to get out of it (*Matt. 7:2*). Seven times the Lord asked in the Old Testament, “*What seest thou?*”

*“Moreover the word of the LORD came unto me, saying, [1] what seest thou?’ And I said, ‘I see a rod of an almond tree.’ Then said the LORD unto me, ‘Thou hast well seen: for I will hasten My word to perform it.’*

*And the word of the LORD came unto me the second time, saying, [2] ‘What seest thou?’ And I said, ‘I see a seething pot; and the face thereof is toward the north.’*

*Then the LORD said unto me, ‘Out of the north an evil shall break forth upon all the inhabitants of the land.’”*

*Jeremiah 1:11-14*

*“Then said the LORD unto me, [3] ‘What seest thou, Jeremiah?’ And I said, ‘Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.’”*

*Jeremiah 24:3*

*“And the LORD said unto me, ‘Amos, [4] what seest thou?’ And I said, ‘A plumbline.’ Then said the Lord, ‘Behold, I will set a plumbline in the midst of My people Israel: I will not again pass by them any more: and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.’”*

*Amos 7:8-9*

*“And He said, ‘Amos, [5] what seest thou?’ And I said, ‘A basket of summer fruit.’ Then said the LORD unto me, ‘The end is come upon My people of Israel; I will not again pass by them any more.’”*

*Amos 8:2*

*“And said unto me, [6] ‘What seest thou?’ And I*

*said, 'I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'"*

*Zechariah 4:2-3*

*"And he said unto me, [7] 'What seest thou?' And I answered, 'I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.'"*

*Zechariah 5:2*

## **"PATTERNS" IN GOD'S WORD**

Here I would like to present background material so as to establish a basic understanding concerning "patterns" in God's Word. Therefore, the Introduction in *THE SABBATH* book will here be reproduced.

Increasingly, mail is received by our ministry and staff concerning remarks, opinions, rebukes and exhortations, and outright confusion over the matter of "keeping the Sabbath," and the degree to which a conscientious Christian should observe the Sabbath ordinance. We have been amazed at the controversy that exists within Christendom regarding this subject alone. And that controversy is not just confined to those elements of Christendom who have made their stand on this issue, such as the Seventh-Day Adventists, and other "Sabbath"-oriented groups. Indeed, we have found that there is much controversy within evangelical and charismatic movements as well. From Christian communities, Reformation-oriented movements, and fundamentalists, to the mainline and modern churches, much, much confusion exists.

Therefore, I doubt that this brief study will convince anyone who is determined to remain in the tradition and

ordinances of man, but it will at least serve to introduce the reader to that which we have come to accept and it will be of help in stirring the interest of any sincere seeker of truth, to dig deeper for the truth as presented by (Yahweh Who became in flesh) Jesus.

Anyway, I would like to encourage you to be in the attitude of the noble Bereans, mentioned in the ***Acts of the Apostles***.

***"...they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."***

***Acts 17:11***

If you have preconceived ideas about the Sabbath (and it will be assumed that a great deal of the readers will be), then it is certain that something within these pages is going to strongly challenge you. Do not be afraid of being challenged. But before you reject, give time to nobly consider.

Now I would like to make some statements that, although not directly touching on the Sabbath issue, are related to the topic which we will be considering.

The Scriptures tell us:

***"I am the Lord, I change not."***

***Malachi 3:50***

And,

***"Jesus Christ, the same yesterday, and today, and forever."***

***Hebrews 13:8***

The fact that so few Christians either do not believe those statements fully, or have failed to consider the magnitude of that concept, amazes me. As a result of not fully believing those statements, and others related thereto, there are many Christians who relegate the Old Testament to obscurity – other than a Record giving us historical information about Biblical times. Still others,

unbelievers for the most part, would confine the Scriptures, particularly the Old Testament, to the accounts and legends of the old "tribal god of the Jews."

Stop to think of that concept again: ***"I am the Lord; I change not"...******"Jesus Christ, the same yesterday, and TODAY, and FOREVER*** [throughout the ages (for eons)]." Therein is implied and boldly STATED that even though we may think that the things recorded in the Old Testament are no longer applicable to us, yet God declares that He changes not. This is as I have often repeated, "The principles of the Law are always the same." The outward dramatization of the laws of life may vary (as do the seasons from year to year), because the seasons of the year vary, but the spiritual truths embodied in those laws of life never change! This should be such an elementary concept and one that all Christians should appreciate and fully accept. But, alas, that just isn't the case.

You will hear many people say that you cannot apply the things of the Old Testament in understanding the things brought out in the New Testament, and so on. Some seem to be saying that Jesus, the God of the New Testament, cannot be compared to the God of the Old Testament! It's as if God somehow changed and became more loving; that He "grew up" or matured, or that He repented of the way He was back in Old Testament times. What colossal error!

God knew what He was doing when He enshrined His laws of life in the ordinances given through Moses and the Prophets for the Israel nation. He knew that those people, and mankind as a whole, were then much too ignorant to appreciate the full and unveiled truth of God and its spirit. So He gave them the husks, but based and founded squarely in the reality of the TRUTHS found throughout His entire universe. Such *principles* of life shall never change. ***"Heaven and earth shall pass away, but My words shall not pass away,"*** said Jesus (Matt.



**24:35).** And there are numerous passages that reveal the same idea. God does not change. He has no need to “grow up.” He is the great “I AM.” To postulate that God had recorded for us 2/3<sup>rds</sup> of our Bible just to give us historical data or legends, and that He waited before coming as the “God of love,” is just preposterous! God has had a plan from the beginning, and He has never lost sight of that plan – His master plan of love for man. Therefore can we have implicit FAITH in Him and believe that He will always be the same – that that which He has promised He will do!

It is because of that “unchangeableness” nature of God, that any true seeker of eternal life can, like unto the doubting Thomas, be given to behold the consistency of God and His Word, and that it IS one continuous whole – all the way through. That which God has promised He has, or will, fulfill. When the doubter is given to see such patterns of truth in God’s Word, along with recorded and observable facts, then can he be given to behold and cry out, ***“My Lord and my God!” (Jn. 20:28)***<sup>1</sup>

The foregoing links with understanding the parabolic method. The skeptic, the agnostic, the atheist, the pseudo-intellectual, or the ignorant, may pose the question: “Well, doesn’t the use of parables leave a person subject to interpreting the Scripture? It just depends on how the individual perceives that parable!” “That’s *your* understanding!”

Now, in order to answer this argument, let us consider a common application of parables. In our effort to teach our children, we use little parables of life so that we can talk about the “birds and the bees,” etc., in order that they may understand the core issue on different levels. Depending on the age and physical maturity of the child, we may choose to speak parabolically, rather than about specific and detailed information regarding human sexuality. The “birds and bees” approach “veils” a truth that the child may be unable to compre-

hend, or too immature to properly reverence. But as the child grows in maturity, physically and mentally, more is unveiled or discerned.

Similarly, as we grow up, God wishes to give us, as it says in Hebrews, ***“strong meat.”***

***“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.***

***For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”***

***Hebrews 5:12-14***

Strong meat is reserved for mature sons and daughters. Yet, people often don't want to receive it. They still like the pabulum, the Melba toast, greatly sogged in a cup of cream, so that they may gum their way through the Word of God. Yet God wishes to let us understand ***“unto you*** (and that was in response to the parables), ***is given to know the mysteries of the kingdom of God.”*** And those associated with Shepherds-field have been blessed for being able to have viewed so many of the mysteries in God's Word.

## **GOD SPEAKS CLEARLY**

Is it at all likely that God will personally speak to His sons and daughters in language which is beyond their understanding? Or that He will speak to them of highly vital issues, but use ambiguous words and involve speech which can only confuse their youthful and childish minds? Will God do this, speaking in ways that are confusing and difficult to understand, yet knowing that children with probing minds will ask questions, seeking an explanation from this one and from that

one, from this scientist, that philosopher, this teacher, or of hired help (ministers); people with various perspectives and mental caliber who will give conflicting interpretations to God's involved statements? Will He leave them no other alternative? Is this the kind of God that you believe in?

Intellectually, I would hope that you would be able to say, "Hardly!" Or with a resounding, "NO, HE WON'T DO THAT!!" Yes, intellectually I hope you could respond that way. But isn't that basically what the churches have postulated? During the Dark Ages that was exactly what the officials of the church said: "You, the people, cannot be given to understand the Word of God." Although Jesus said, "To you is it given to understand the mysteries of the kingdom of God," the priesthood contradicted and declared, "No, you can't. We have to interpret it. We forbid you to read the Bible." Later, the Reformation changed some of that, but then was birthed the implication that unless you have gone to seminary, etc., you can't understand God's Word properly. It was still the same idea – that God speaks in ways which His children can't understand. That's basically what's been said, and continues to influence our mindset toward Scripture today. "These parables are so hard to understand. We really can't understand them without the clergy's help."

But I say to you: God speaks clearly to those who have had their minds opened, so that their eyes can see, and their ears can hear! Did not the Lord say,

*"If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?"*

*If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"*

*Luke 11:11-13*

Has not the Lord survived the Lucifer rebellion in His kingdom? Has He not understanding of the responsibility and plan He wants for His children? What would you think of a teacher of your children if he or she were to give tests on veiled information which was so abstract that the students were destined to fail? Yet we often believe that about God. We're saying the Lord hasn't given us the answers. But it is we who don't read the directions!

God has given us the textbook, and He has told us, "There's going to be a test, but I tell you what, you can look in here (the Bible textbook), for the answers are there, so you can use that." Yet many insist on searching out this one or that one, and complicating the ability to understand His Word, when the answers are right there. As I said, the clergy have often proclaimed that the Scripture must be interpreted, therefore, they (the clergy) are those who position themselves as the custodians of the truth, rather than being teachers, helping you to understand the Word which was given to all.

God does want teachers, and He wants pastors and He wants evangelists, apostles, and so forth, so that the people might be led (*Eph. 4:11-12*). Priests of Yahweh had to be taught to be priests and how to function. Some of the priests carried the staves, or some cleaned the sockets or prepared the sacrifices, etc. Therefore, such training can be useful. Yet, such positions must always aid in assisting the people's approach to God, not in hindering or "taking away the key of knowledge."

*"Woe unto you, lawyers! For ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."*

*Luke 11:52*

God gave His truths, veiled in certain ordinances of physical life, so that the people at that time could understand them

– for the people were not educated. They had to work very hard to eke out the very basic existence for life. They couldn't go to the microwave and the refrigerator. So, God picked out a group of people, the Levites, who were to be the teachers, and gave them charge over the things of the Tabernacle, and God's Truth. He also gave them the Urim and Thummim so that they could get direct answers from God. Yet, He wanted the people to start learning. They were taken out of the world (Egypt), and He wanted to commence bringing them into understanding of His kingdom and its laws of life, so that, by the time of "the hour of their visitation" (*Lk. 19:44*), He might take unto Him a people for His Name.

But when He came, we know what happened. The people, particularly the priests, had become so lost in the letter of the Law that they couldn't recognize Him. They didn't know that all of the laws and ordinances which they had been observing were embodied in Him. They should have been so living the truth, as opposed to enacting the letter of the Law, that they would recognize truth because Truth was before them! But the people had become very dependent upon the teachers. That priest-caste had grown so powerful, and so many in number, that they oppressed the people. And the Laws of Almighty God had degenerated into formal ritualism. Jesus declared this Scripture to them:

*"WOE unto you, scribes, Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater judgment."*

*Matthew 23:14*

*"Ye have taken away the key of knowledge...and them that were entering in ye hindered."*

*Luke 11:52*

The key of knowledge. There was a key to understanding God's Law.



## THE CARNAL MIND CANNOT UNDERSTAND

The parables *are* understandable. God hasn't spoken in order to confuse His children. He didn't speak in unclear language so that everybody is left to interpret it.

So, one might question, if there is no need for interpretation of the Scripture, then how in the world do we know who's got the right answer? Doesn't just about every church declare that THEY'VE got the truth? That's not what I'm declaring. The truth can be had by individuals, because the Lord said,

***“And you shall seek Me, and find Me, when you shall search for Me with all your heart.”***

***Jeremiah 29:13***

When the carnal mind tries to understand spiritual things, the Lord closes us off from it. It could be likened to the child who comes into possession of a power tool, such as the power saw, before he's ready. Some information received by a carnal mind would be dangerous. So out of His mercy, God determined to veil some of His truths in parables, etc. The carnal mind cannot understand (*I Cor. 2:14, 10-12*). Sure, you can read the Bible, you can go to Bible studies, you can even go to a person who has definitely understood something in the spiritual realm, and talk with him or her, but such a person cannot give you the “key of knowledge.” You must be yielded to God.

God wants to show us the key in understanding His Word. The Apostle states that “...no scripture is for private interpretation” (*II Pet. 1:20*). Scripture can be interpreted by the Bible itself. You don't have to have someone tell you what such and such means...

***“To the law and to the testimony: if they speak not according to this word, it is because there is no light [or dawn] in them.”***

***Isaiah 8:20***

In *Genesis 40:8* it is recorded that Joseph declared that interpretations “*belong to God.*”

If you go to France, and you’re trying to learn French, someone may tell you, “*Le livre* means ‘book.’” So they continue to repeat that to you, but then someone else might bring you an orange and state, “This is a book.” You would insist, “No, that’s an orange. *Le livre* is a book.” God is also consistent in His use of symbols in revealing His language.

We have expressions which we use to convey a thought. Consider the one about the ostrich which hides his head in the sand when confronted with danger. That statement establishes a concept in our mind about an ostrich, even if it isn’t accurate. Such concepts are built up *around* a particular word-image or phrase.

“Can a leopard change its spots?” or, “Have you developed a pachydermatous hide?” Such expressions illustrate how we build up images around something so that a particular thing begins to be more associated with it than its literal characteristic or name. Today in advertisement we do that with “Kleenex,” which is a word used for most tissue paper available. “Xerox” is almost synonymous with photocopying, etc.

But even like unto God’s ways of communicating, there may be different *applications* used to convey an idea! When I speak to you of “xeroxing” something – instead of saying “photocopying” – what is my basic intent? Photocopying! If I ask for a kleenex from you, are you going to say, “I’m sorry, I don’t have a Kleenex,” but in your pocket you possess tissues? Consider Band-Aids and Jell-O. “I’m sorry, I don’t have any Jell-O,” but you do have Royal gelatin. Think of Fritos and corn chips, Channel Locks and Vice Grips. We often associate an object by the brand name.

## THE BIBLE INTERPRETS ITSELF

So it is with God's language. The Bible speaks of horses. We know that a horse is a four-legged creature that you can ride on, but God also has expressed the fact that horses were used in war (*Jer. 6:23*). That meant *the strength* and power associated with horses.

*“Some trust in chariots, and some in horses: but we will remember the Name of the LORD our God.”*

*Psalm 20:7*

(See also: *Deut. 17:16, 20:1; I Ki. 20:1; II Ki. 6:14-17; Hos. 1:7; Rev. 9:7 & 17.*)

Now, God didn't want the king or His people relying on the strength of man, so He forbade them to gather unto themselves a great amount of horses, because HE wanted to be their strength.

*“But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.”*

*Deuteronomy 17:16*

Moreover, God employs that same type of method in declaring other concepts. So, let's test this out on one of the hardest to understand Scriptures: *“...let the dead bury their dead”* (*Matt. 8:22; Lk. 9:60*). Now someone might say, “Show me you don't have to interpret that!” We, as individuals, don't have to interpret it. “Interpretations belong to God” (*Gen. 40:8*). The interpretation is in God's Word. Some Christians say, “Well, MY church teaches....” That's fine, if that's what the Word of God states.

*“But Jesus said unto him, Follow Me, and let the dead bury their dead.”*

*Matthew 8:22*

This Scripture does call for *illumination*, because, since when have we seen the dead getting up out of the grave and digging holes and putting other corpses back in, and then those getting out to bury the others? That just doesn't make common sense. But, ***"Unto you it is given to know the mysteries of the kingdom of God,"*** said Jesus (*Lk. 8:10*). Yet the interpretation belongs unto God.

Therefore, let's take a look at *Matthew 9:24*:

***"He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed Him to scorn."***

Now you see, Jesus had an aversion to using the word "death." He was very cognizant of the physical body. It was matter; every molecule and atom of which obeyed His word, whether that were millions of tons of water, or the decomposing cells of a corpse.

Here, let's consider a statement by the Spirit-tutored Paul:

***"And you hath He quickened who were DEAD in trespasses and sin."***

*Ephesians 2:1*

How were they *dead*? In the earlier Scripture there was a maid who was dead according to the people's understanding, but Jesus said, "She's not dead; she sleeps." I'm trying to show how God's Word interprets itself. At one point we see what we would call "dead" was not "dead" to Jesus! And on another occasion we would say, "Well, the person's alive; he just sinned." But the Word declares that such are dead. That's *God's* Word interpreting that idea. "Let the dead bury the dead!" Now, if we know it couldn't be the "physically dead," because we don't see people getting up and reburying, and that going on for eternity in order to ensure everybody stays in the grave, then we've got a conclusion to draw. It's an illumination. Dead. *How* dead? "In trespasses and sins" dead.

**Colossians 2:13:**

***“And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses.”***

That couldn't be much clearer. *Dead* – in trespasses and sins. I could go on with that train of thought, but I believe I have presented sufficient evidence whereby we can *see* that the apparently *difficult* becomes simple, as soon as we apply the revealed Word of God.

Mikkel Dahl has written, “Let those who live in the death-dealing consciousness of a carnal concept, swayed by their every lust, and subject to *the penalty* of transgression, arise to entomb the corpse!” In other words, let's *let* those who are lost in their sins, and want to remain in them, get up out of there and entomb that corpse! “Let the dead *bury* the dead!” – they're dead already in their trespasses and sins, so let them *bury* the dead. That's God's way of speaking. “But you who have been awakened by the Word of God, go and preach the Gospel!”

***“...Take heed and beware of the leaven of the Pharisees and of the Sadducees.”***

***Matthew 16:6***

I know of at least four such Scriptures that would be considered the “hard” ones. How does God use the images of a “horse,” or leaven? Is He employing the “xeroxing” for “photocopying” method? The horse denotes, as I stated, “strength and the power to make war,” and leaven symbolizes that which can “puff up” or give a false appearance.

## **AN OFFERING BY FIRE**

Now let us examine another concept in Scripture: “an offering by fire.”

***“These are the feasts of the Lord, which ye shall***



*proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day....”*

*Leviticus 23:37*

What does that mean? Could it link with fiery zeal?

*“For the zeal of Thine house hath eaten me up....”*

*Psalms 69:9 (Jn. 2:17)*

*“For the LORD thy God is a consuming fire, even a jealous God.”*

*Deuteronomy 4:24*

“An offering by fire.”

Jesus said to Satan:

*“...Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”*

*Matthew 4:4*

#### **THE IMPORTANT KEY:**

#### **UNDERSTANDING GOD’S PARABOLIC LANGUAGE**

What about not mixing seed (*Lev. 19:19*)? Or sewing two different kinds of garments together (*Lev. 19:19*)? Why was the Nazarite not supposed to touch the dead (*Num. 6:6-7*)? And the priests of God, and the High Priests, were not to defile themselves by burying certain of their relatives (*Lev. 21:1-6, 10-11*). Now, the priests could do so for a virgin sister (*Lev. 21:3*). Why would it be a *virgin* sister as opposed to a *married* sister? Are they both the same? Is God picking on the one? But what’s happened to the married sister, as opposed to the virgin sister? How does God view that type of relationship? One is more “defiled” than the other – even in death. The Nazarite wasn’t supposed to defile himself for the

dead either. Could that also mean those dead “in trespasses and sins”?

And so, *believers* “rubbing shoulders” with the “dead in sins” person can become defiled. We who have been born anew unto Him must not rub shoulders with such death....

***“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?”***

## ***II Corinthians 6:14-15***

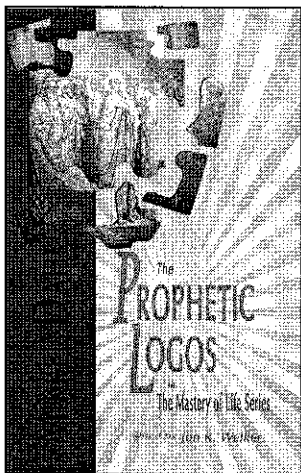
You can start understanding the Word of God by returning to the “primitive testimony” (*Isa. 8:20*), because that’s what God wants.

Parables are given in order that we may know the mysteries of the Kingdom of God. God wants to speak to you, because He wants to return you to His kingdom.

What did I state about the “primitive testimony” at the beginning of this treatise? It’s the return to holiness. The return to truth. That happened somewhat in Reformation times. Sure, there were still areas in which they didn’t have it quite right. But their testimony has come down to us, and it’s still a living and vital testimony. Anabaptists sought to go further in keeping the torch of God’s light and Word alive. And we also need to be faithful in carrying that torch. Our ability to understand God’s parabolic language is an important “key” for entering into the blessings of His kingdom, and helping others to do so also.

### ***ENDNOTES:***

<sup>1</sup> ***THE SABBATH***, compiled & edited by Jon R. Welker, Shepherdsfield Publishers, pgs. 1-4.



***"IN THE BEGINNING  
WAS THE WORD..."***

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